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The Evolution of the Welfare State.

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INTRODUCTION.

THE world is not so sure to-day as it was in 1813 when Robert Owen wrote that by far the greater part of the misery with which man is encircled may be easily removed.

A few years before Owen's ideas were put forth in England, Spence, in 1775, advocated the nationilization of land and William Ogilvie wrote on the same subject in 1782. Then came the French Revolution with its thesis of liberty, equality and fraternity. It was a shot heard around the world. After that we see springs of similar thought rising in all directions.

In England too, "Godwin's Political Justice," published in 1793, starts with the existing evils of society, and goes on to show that they are susceptible to cure. Godwin examines the principles of society, including equality and rights. But he does not advocate state control, for he merely says, "Whatever each man does for himself is done well."

The deep-seated reason why the ideas launched in these times had to wait something like fifty years for a wider dissemination and acceptance is that people were not ready for them. The general ferment had not been long enough at work. The movement tailed off on the political side to Chartism and on the practical side into Co-operation.

In Continental Europe the middle of the nineteenth century was a critical period. Liberalism reared its head in Germany at the middle of the century; but it was suppressed by the benevolent despots. Other countries went through the same boiling cauldron. But all practical schemes for a broadening of welfare legislation soon collapsed and the organizations were submerged.

Strange as it may seem, it was in Germany that welfare ideas later took on a practical aspect under Bismarck. He put through social legislation, but he did not do it for his love for doing it; it was merely an expedient to head off more radical measures then proposed by the liberal elements in that country.

There are many instances, even in the Middle Ages, when governments interposed in behalf of the consumers, either to guarantee good work or to insure reasonable prices; but it was not until men stood side by side in the factory, and began to feel the moral effect that comes from numbers and their own strength, that they began to assert their political rights.

The interests of the labourer were materially affected by the advent of the factory system. In due time, but not before flagrant abuses had been exposed time and again, did the state find it necessary to interfere and institute factory laws, employers' liability laws, fixing maximum hours of work, and compulsory insurance against old age or lack of employment.

THE AGE OF ACTION.

Just as the Reform Bills and the extension of the suffrage destroyed the power of the aristocracy and ended their control over rotten boroughs and made the middle class of England the real governing class, so the democratization has brought the wage-earner to the front. Perhaps it may be said, as labour well knows, that the decision adverse to labour in the Taff Vale Railway case at the opening of the present century caused labour to cut loose from the old parties, and to-day Trade Unionism in England is pehaps the most effective single social aid to the worker.

In England at the opening of the century the election of some fifty workingmen not professional labour leaders, but actual workers at the bench, the lathe and the loom, to Parliament was a political

and social event of the first importance. The British labour program at the opening of the century was in some circles considered revolutionary, but is common-place to-day.

The world of ideas moves on! Thus just exactly one hundred years ago what was then considered a very radical program was outlined in a manifesto issuing out of Germany. Let us look at this program in part:—

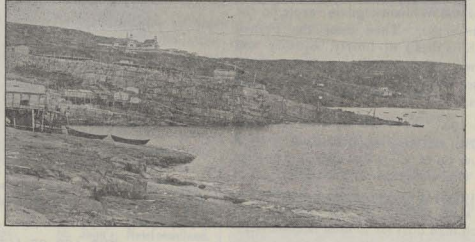
(1) Free education of all children in public schools.
(2) Abolition of children's factory labour in its then present form.
(3) Combination of education with industrial production.
(4) Commerce and transport in the hands of the state.

importance which has gradually come to be attached to material conditions.

The whole range of social questions injected into politics may occupy ever increasing attention, to the relative eclipse of all others. These questions are more or less connected with physical conditions and most of them are concerned with bodily welfare.

This great movement which is changing our views of life has given to this public welfare, of all kinds, an importance previously unrecognized, and it is producing effects peculiar to itself. But even if the importance of it received no public approval we find it laid down as a principle in some quarters over 150 years ago.

Thus the preamble to the United States Constitution says that one of the Government's main con-



THE "BEAMER," FLATROCK, NEAR ST. JOHN'S.

To-day in the greatest capitalistic country still existing—the U.S.A.—all these four points are considered commonplace. The public schools are free. Factory-laws forbid child labour altogether. The colleges often combine academic training with practical work. And the state has a large hand in guiding the policies of commerce and transportation. There is a federal department of commerce and government commission to regulate all large railroads in various ways.

The present fermentation in political society concerns mainly the economic structure. The 19th Century saw vast material changes. Everybody recognizes them in a general way. But what is not recognized is the immense change in the point of view which has accompanied them and the supreme

cerns is to: "promote the general welfare." Thus much of the heated debate in that country, for example, seems unnecessary when the Constitution itself provides specifically for the general welfare. But one question may be posed here: "How far may it go?"

MODERN WELFARE POLITICS.

New Zealand is the elder brother, if not the father, of the democratic welfare state. The New Zealanders began their voluntary measure to, if we may quote from a publication of the New Zealand Department of Internal Affairs, more than sixty years ago, "give all members of society a fair economic deal."

Nor does the recent defeat of the Government there mean a reversal of the apparent trend towards

more and more welfare services. The election was not fought on that issue, but on the efficiency or otherwise in administering these services. It is certainly not clear that the voters gave the new Government a signal to proceed against welfare measures.

In recent years the Congress of the United States has enacted considerable legislation under the general welfare clause of the Constitution. For example there are: the Social Security Act, the Unemployment Compensation law, the Minimum Wage law, and Public Housing, to mention only a few. A great deal of other legislation has been proposed, such as Federal Health Insurance, and Federal Aid to Education.

It took the United States a long time to read the meaning of what the great Lincoln said nearly a hundred years ago. When campaigning for the Presidency he identified Government with the people when he said:

> "The purpose of Government is to do for the people what they cannot do for themselves or cannot do so well for themselves."

The present British Government, dedicated to welfare, is setting out to do two main things, among many others:

(1) To wipe out gross inequalities of income and wealth.

(2) To provide everyone in the community with a basic minimum of income irrespective of class or economic value.

In a secondary sense it is moving for industrial reconstruction and the control of competitive activity. In England as in America and Canada a public interest concept is being attached to all industrial activity. It may be too much to assume, in view of history, that monopoly capitalism will look at the scale of justice and balance it with the people's welfare. In America, for example, it has had to be checked more than once since it first reared its head in the 1870's.

THE NEW FRONTIERS.

History's current is sweeping us into the future and we cannot stand still. The illusion that security can be found in immobility, or that safety is dependent upon the absence of change is a dangerous form of imbalance.

Let us look for a moment at some evidences of changes over a hundred years.

The specialization of labour makes each person dependent on other people for the very necessities of life.

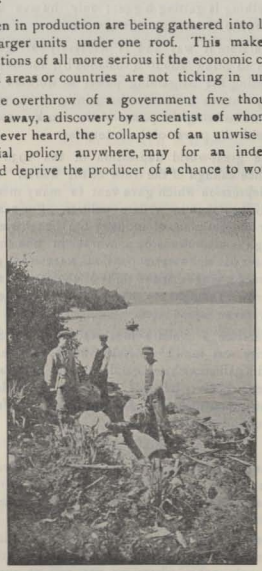
There is greater dependence of one type of big or small industry upon another which spreads the ill-effects of maladjustments to all.

Where some big industries have secured control over all phases of production—both vertical and horizontal—the governments have found it necessary to step in and disentangle the big web. It was assuming a monopoly capitalism!

Economic bad health in one country soon affects conditions in other countries—be they large or small.

Men in production are being gathered into larger and larger units under one roof. This makes the conditions of all more serious if the economic clocks in all areas or countries are not ticking in unison.

The overthrow of a government five thousand miles away, a discovery by a scientist of whom he has never heard, the collapse of an unwise commercial policy anywhere, may for an indefinite period deprive the producer of a chance to work.



CONNE RIVER, HERMITAGE, WEST, NFLD.

When industry forsook the serenity and security of the domestic fireside and sought out markets in the far corners of the world, it exposed itself to the economic winds and storms that blow up and down the seven seas. It laid itself open to the vicissitudes of political agitation and turmoil.

Thus a revolutionary change in a South American country or the Dutch Indies may to-day affect the living of thousands of workers in an automobile factory in Detroit. By the same token, restrictions on money movements and foreign exchange in a financial centre anywhere vitally affect the papermakers in a mill in Newfoundland.

By enlisting science and invention the door was opened for the forging of new economic weapons that are constantly widening and altering the character of the conflict in which industry is engaged. Everything is getting bigger; only human beings continue to come about the same size.

Therefore it was and is necessary for governments to bring about a balance by, for example, increasing the bargaining power of workers in industry - hence collective bargaining as a welfare measure to bring the power of the worker more in line with the power of the enterpriser.

The great-world depression of the 1930's was evidence enough of the truth of the above. It was this depression which gave vent to many measures now being taken in welfare politics. For example, under the old plans of industry the benefits earned through contributions by a worker in one employment for his sickness or pension were wholly lost by forced changes, or the right of choice of employment which ought to have been an inalienable right.

Therefore a welfare measure known as Social Security was found necessary by governments if benefits gained with one employer were to follow the worker wherever he went. The old social ideas of industry then took on a real meaning by Federal control and operation.

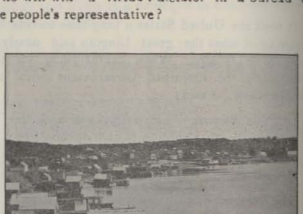
DANGERS AHEAD.

The great danger to democracy is the growing desire for bureaucracy, which may lead to a gradual extension of authority of those "clad in a little brief authority."

We find foremost among our fashionable ideas a notion that a government is but a kindly father of the people upon whom we can call at any time with full confidence in its benevolence.

It is a paradox that, as government power grow it becomes all the more important to watch ou for our liberties. We do not yet know how th extension of government control and regulatio affects personal liberty.

In the U. S. A. for example, to-day, the ind pendent regulatory commissions have created vas areas of irresponsibility in which are being dete mined important questions of public policy. Wha is more, the link is weak between such an angenc and the elected representative of the public—th Congress. What will be the ultimate effect o the further and further weakening of this link Who will win—a virtual dictator in a bureau o the people's representative?



DILDO, TRINITY BAY—LOOKING ACROSS THE ARM.

Writers on political economy years ago noticed that the increasing government expenditures are in some measure an outcome of increasing general socialization. The great historian Macaulay point out that while England's population trebled between 1685 and 1841 the expenditures increased forty times, and to-day expenditures of all governments in relation to population have gone away beyond Macaulay's statement of facts 100 years ago. There may be real breakers ahead here!

Those who understand the dangers must use every opportunity to impress upon all the fundamental importance of freedom, liberty and fidelity to our form of Government in this dynamic age. Let us make certain that the rights we have will be continued to be treasured and that its bequest to our posterity will never be exchanged for any fanciful and fabled Utopia.

SOME CONCLUSIONS.

Sir Basil Blackett, a Director of the Bank of England, in an interview published in a New York magazine as long ago as 1931 said:

"The 19th century was a century of competition. Political and economic planning on a co-operative basis is the task of the 20th century. Ordered planning does indeed involve a discarding of certain of our individualist prejudices, but why should we doubt that it can be pursued without departure from traditions of personal and political liberty."

So Democracy as we know it is very little beyond an adjustment between Freedom and Justice, between individual rights and the current demands of society. This adjustment is never made perfect nor finally attained; it remains a problem which mankind must solve again and again.

Let us look at our Mother Country! The Wars of the Roses in the 15th century nearly exterminated the old nobility. Their places were taken by wealthy traders. The Civil wars and their consequences completed the ruin of the lords of the soil. The Reform bills of 1832 meant a broader definition of freedom than that which came out of the Revolution of 1688, just as 1688 widened the freedom of Magna Charta. But ordered liberty was a gradual broadening process through all this turmoil.

There is no final and absolute form of democracy which has been handed down from some political Sinai. This is why we are in danger when we try to rest our theories on a solid and fundamental rock of principle. However, the essence of democracy should be an active diversity of opinion.

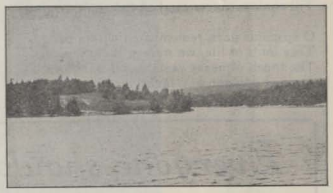
If democracy means anything at all it means the promise of growth. It is not a finished garment; we are engaged in putting it together and altering it a little here and there so that it may be kept up-to-date.

To-day the conception of freedom is assuming larger meanings. We are now thinking of the threat to freedom which comes from poverty and insecurity, from sickness and the slum, from social and economic conditions in which human beings cannot be free.

The efficient production and distribution of necessities, valuable as they may be, are not all there is to satisfactory ordering of human affairs. We know that we have to pay a certain price for freedom and some of that price may be a balance between efficiency and individual rights.

Thus in such a thing as the building of roads it may not be good public policy to use the most efficient instruments of production in order to attain the ends desired. Germany has had goose-stepping efficiency time and again; but they had it at the price of liberty. It was fatal to them.

If Europe once had its so-called new order, we should have a new order too, based on the capacity of each generation to have and to hold its new birth of freedom. But freedom with modern welfare is a large order. This was recognized by the Chaplain of the U. S. Senate when in a prayer while that body was in session on January 4th he said: —



SOUTH EAST ARM, PLACENTIA.

> "With the dim lamps of our own devices we cannot find a sure and clear path through the tangled maze of this stricken generation. Awaiting are solemn responsibilities of public welfare, decisions which make our wisdom or our folly affect the daily lives of untold millions."

Easter Carillions

The sweet carillions ring
For the Easter parade
In the glory of spring;
The sweet carillions ring
In the name of a King,
In the peaceful crusade, —
The sweet carillions ring.

NELLIE AMOS.

Life's Nectar

Last night I dreamt once more I was a boy ,
And other boys were playing leap with me.
All three soon rambled off along a path
That led us to the creaming, languid sea.

A summer calm enwrapped the neighbourhood ;
The day seemed overstill with heavy heat ;
And soon we sought the water's cooling clasp,
Its velvet touch caressing eager feet.

Day's credit good, we lay on clovered grass,
A gull or two evoking mild surprise ;
While Jim and Tom recounted boyish yarns,
Till anxious voices marked the sun's demise.

O spacious days, remembered with a pang !
True lords of life, we were without a care.
The touch of heavy years as yet unknown,
A sweet content was lavish everywhere.

—*R. J. CONNOLLY.*

APRIL

When April flings a bow,
Of colours thro' the sky :
A yearning soul must know
That spring is very nigh.

Swift shadows chase the sun,
Across the sodden plain ;
There lambs leap, frisk, and run
To frolic in the rain.

Where lines of restless trees,
Sway in the lovely glen,
A mellow scented breeze,
Brings health and joy to men.

Pale yellow, cream and blue,
All mirror'd in the brooks :
Fresh green with purple too,
Spreads thro' the quiet nooks.

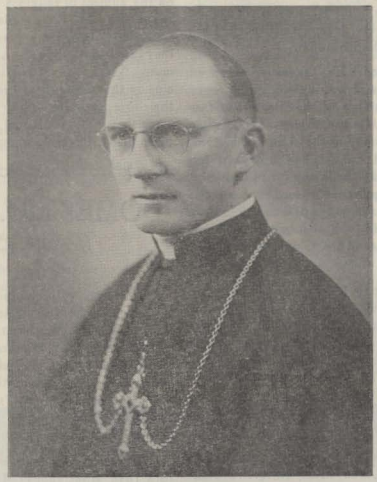
An end to winter's rest :
Gone darkness, gloom and pain,
Earth wakes, and all is dress'd
In spring's bright hue again.

—*ALBERT S. REAKE.*

Consecration of Bishop Skinner

Impressive Ceremony at Halifax

AUXILIARY BISHOP



MOST REVEREND P. J. SKINNER, C. J. M., D. D.

THE Consecration of the Most Reverend Patrick J. Skinner, C.J.M., D.D., Titular Bishop of Zenobia and Auxiliary to His Grace the Archbishop of St. John's, took place in the Chapel of Holy Heart Seminary, Halifax on the morning of March 17th. It was the first ceremony of its kind to be held in the Seminary Chapel.

In the beautiful ritual of the Catholic Church, His Excellency Most Reverend Ildebrando Antoniutti, Apostolic Delegate, conferred the powers of the Episcopacy on the former Superior of the Seminary. Co-Consecrators were the Most Reverend P. A. Bray, C.J.M., D.D., Bishop of St. John, N.B. and Most Reverend J. M. O'Neill, D.D., Bishop of Harbour Grace, Newfoundland.

High dignitaries of the Church from all parts of Canada, including 13 Archbishops and Bishops, 14 Monsignori, six Catholic College presidents, the Superior General of the Eudist Fathers and relatives of the Bishop-elect, were in attendance at the ceremony. His Grace the Archbishop of St.

John's was represented by Rt. Reverend Monsignor Rawlins, V.G.

An eloquent sermon, appropriate to the occasion, was delivered by the Most Reverend J. T. McNally, D.D., Archbishop of Halifax. Music for the ceremony was provided by the Seminary Choir under the direction of Rev. Charles Aucoin, C.J.M.

Rt. Rev. J. W. O'Mara, St. John's. and Very Rev. Arthur Gauvin, C.J.M., acted as Chaplains to the Apostolic Delegate, while Rt. Rev. E. P. Maher, P. P., Placentia, and Rev. Joseph LeBlanc., C.J.M., were Chaplains to Bishop Skinner.

The ceremony opened with the examination of the Bishop-elect, followed by the ancient rite of the new Bishop's reception of the Pectoral Cross and his prostration before the Altar. Then, after the recitation of the Litany of the Saints, the Book of the Gospels was laid on the bowed neck of the Bishop-elect, followed by the laying on of hands by which the Episcopal power is passed on and the annointing of the head and hands of the Bishop-elect with holy Chrism. He was then presented with the Episcopal ring, the Mitre, Gloves, and finally enthroned.

The first act of the new Bishop was to confer his Episcopal blessing on his sister, Miss Mary Skinner, St. John's; his brother, Mr. W. B. Skinner, and his niece, Miss Ann Skinner, who knelt in the first row of the congregation. While the Choir sang the "Te Deum" His Excellency then moved through the Chapel, accompanied by his Co-Consecrators, bestowing his blessing on the assembled clergy and laity.

At a banquet following the Consecration ceremony, His Excellency, the Most Reverend Ildebrando Antoniutti, Apostolic Delegate, condemned interference of the state in the spiritual jurisdiction of the Church.

The Church does not ask for any favours; she asks only for liberty, and as the Church does not allow her clergy to interefere in purely political affairs of the State, so also she insists that the State is not to encroach upon her liberty," the Archbishop, who is the personal representative of the Pope in Canada, said in his address.

Although he did not give any specific instance, he referred to the Church's "dauntless resistance and outspoken opposition to all secular powers who would render her subservient to intrigue and interests of their political parties."

"Some time ago a high dignitary, speaking in Ottawa, lamented the fact that the Catholic Church was absent when 147 religious denominations assembled in Amsterdam for the World Council of Churches . . . it must always be borne in mind that Christ came on earth to found not many churches but His one true Church," His Excellency said on the subject of religious unity. He said that, in answer to the Pope's plea for a return to the Catholic Church, some dissidents had claimed that they loved unity and truth, but they loved liberty more. "Whereby we are inevitably led to the conclusion that while these gentlemen may love liberty their love for unity and for truth may be questioned since their unity is divided and their truth contested by so many different denominations."

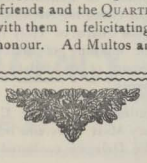
DOMESTIC PRELATE

MSGR. O'MARA

On March 17th, announcement was made in Halifax by His Excellency the Most Reverend Ildebrando Antoniutti, D.D., Apostolic Delegate that Reverend J. W. O'Mara, B.A., Administrator of the Cathedral and Chancellor of the Archdiocese had been appointed Domestic Prelate to His Holiness the Pope with the title of Monsignor. At the time of the announcemet Father O'Mara was in Halifax for the Consecration of Bishop Skinner.

Ordained at All Hallows College, Dublin, June 20th, 1926, Monsignor O'Mara has spent the greater part of his priestly life in the Cathedral parish. In 1945 he was appointed Chancellor of the Archdiocese and in 1947 Administrator of the Cathedral.

The new Monsignor is receiving the warm congratulations of his friends and the QUARTERLY wishes to be associated with them in felicitating him on this well deserved honour. Ad Multos annos.



THE BASQUES

By L. E. F. ENGLISH, M. B. E.

"THE Inhabitants of the Province of Guipuscoa desire among other things the Freedom of the Fishery on the Coast of Newfoundland to which they pretend an ancient right."

The above is an excerpt from a letter written by Charles Delafaye, Secretary to the Lords Justices of England in the year 1719. It was addressed to the Lords of Trade and Plantations with the request that the latter consider the demands of the Spanish Basques. It appears that after the Treaty of Utrecht in 1713, by which the French were given the right to fish on the northern coast of the island, the Basques claimed like privileges and based their demands on first discovery and ancient usage. The whole question was the subject of thorough investigation, and all available records were closely examined and the early history of Newfoundland was succinctly set forth in a final report. The Basque claims were not admitted.

Since that time many historians have discussed the possibility of pre-Cabotian discoveries across the North Atlantic. In his very scholarly work "The St. Lawrence Basin," Dr. S. E. Dawson deals with the subject at considerable length. In referring to the Basques he has the following:—

"There is a romantic mystery enshrouding this inscrutable people in which all things become possible. In a collection of documents relating to the history of Canada published by the government of the Province of Quebec, among the earliest under the heading 'Basque in the Gulf of St. Lawreuce' is one to the effect that although there are no records of the first voyages of the French there are ample proofs that they made several voyages of great extent prior to the discoveries of the Portuguese and Spaniards. The Basques and Bretons were for several centuries the only people who followed the whale and cod fisheries. In like manner we read in an important Canadian history that the Basques had, one hundred years before Columbus, not only discovered Newfoundland and its fishing banks, but Canada as well. Moreover, a Basque sailor, familiar with the Newfoundland coasts, had imparted the information to Columbus. The most definite form in which the Basque claim of priority appears is that Juan de Echaide of San Sebastian in the province of Guipuscoa, discovered the Banks as well as the Island of Newfoundland

TOWN OF PLACENTIA.

at the close of the fourteenth century. Some writers proceed to confirm this by the assertion that the Canadian Indians would not trade with the French in any other language than Basque. Pere Lallemant wrote in 1626, 'the Indians of Acadia call the sun Jesus and it is believed that the Basques, who formerly frequented these places introduced the name.'"

The preceding are claims on behalf of the Basques of Spain, but similar claims are put forward for the French Basques of St. Jean de Luz, of Siboure and of other ports in the south of France. No name, or approximate date is given. It is only 'that writers believe that the Basques discovered Newfoundland one hundred years before the voyage of Columbus.' Margry in his 'Navigations Francaises' quotes from a manuscript memorial purporting to have been presented by the merchants of St. John de Luz and Siboure in 1710, in which it was set forth that from time immemorial the Basques of France had been whalers. In ships as large as 400 tons burthen they had ventured in the Atlantic in search of whales and come upon the Banks of Newfoundland and had found a prodigious quantity of fish. All these traditions were diligently inquired into by Martin Fernandez of Navarette for his great collection of voyages and discoveries published in 1825 at Madrid. He searched the records of San Sebastian and the ports of Guipuscoa and of the other Basque provinces most thoroughly, and he found no traces of Basque voyages until after the return of Estevan Gomez in 1526. He concluded, however, that from the year 1502, Basque and Breton fishermen began to frequent the coasts of Newfoundland. A similar inquiry was made by Sir Clements Markham. He visited every important town in the Basque provinces of Spain, but beyond tradition he found no definite proofs of priority in discovery.

Place names around the coast of Newfoundland afford an index of the nationality of early fishing stations. A study of the oldest maps enables us to give the chronological order in which the people of Western Europe came. The oldest maps are undoubtedly Portuguese. Next we find Spanish, then French. Slowly at first, but in ever increasing numbers came the English as they abandoned their voyages to Iceland in favour of a more lucrative trade to Newfoundland waters. Then a corruption of place names began, a process that has continued down through the centuries until to-day first forms are difficult to to be traced. Name lore is a fascinating study, and it is interesting to note the different stages of variation. For instance, we can take the name Open Hall, a village in Bonavista Bay. At this spot there is cool spring water where the French obtained a supply each summer and named it La Bonne Eau or Aux Bonnes Eaux. English fishermen changed it to Open Hole and later it became Open Hall.

The Basques came to Newfoundland at least as early as the first French. It would appear that they chose the south coast of the island for their summer operations, and here again place names give us the clue. Trepassey, St. Mary's, Placentia, Miquelon, are named after towns in the Basque provinces of Spain. Port aux Basques on the south west corner of the island is a reminder that these hardy fishermen were among the first to penetrate the St. Lawrence Gulf, where in addition to codfishing they hunted whale, walrus and seal. For two centuries they continued their summer visits to Newfoundland, and they finally ceased operations when the Treaty of Utrecht gave sovereignty of the island to England and limited fishing rights only to France. The town of Placentia was founded by the Basques who named it from a town in the Province of Guipuscoa. With its extensive beach and landlocked harbour it was an ideal base for fishing. It is a fact that long before the French settled and fortified Placentia in 1662 it was a permanent station with dwelling houses and places of business.

Newfoundland historians have generally neglected to give reasons why the French early abandoned the east coast fishery. That they had many fishing stations between Cape Race and Bonavista is a fact proved by such place names as Carbonear, Port de Greve, Forillon and Bay Boules. These places were no longer resorted to as far back as John Guy's coming in 1610. It is conceded that the English Fishing Admirals had much to do with the French evacuation, for those old sea dogs of Devon lorded it over all foreigners to such an extent that the presence of the latter became intolerable. There is however, another and a more important reason why French fishing ships chose the south coast. This portion of the Newfoundland coast was free to navigation at all times of the year, and fish struck in there a month earlier than it did to the north of Cape Race. In consequence, it was found that catches of codfish could be made and the cured product could be brought to European markets before other competitors arrived from eastern Newfoundland. And now we see where the Basques enter the picture. It was these who had made the secret known to their French neighbours and the Basque fishermen themselves must have learned the facts from long experience. Indeed, a thoughtful view tends to support credence to their claim to their priority of discovery, not only of the more favoured south coast fishery but of the southern banks where the months of March and April are still the prime fishing season.

Reference to Basque fishermen at Placentia was made by the French governor of the town in 1684. M. Parat, commander of the forts at the French stronghold, in a despatch to the authorities in France complained of the insolence of the Basques and how he had threatened to chastise them. Doubtless they had still continued to fish from that port and were

jealous because their rights to portions of the beach were disputed by French crews. Captain Tavernor, who made a survey of the south coast in 1714 and and 1715, in order to facilitate occupation by English settlers and fishing ships, reported having met Basque vessels at Miquelon and as far west as Cape Ray. They were ordered to cease operations in the coastal waters of Newfoundland. A portion of the Placentia settlement under the French regime was composed of some Basque families; a remnant moved to Louisburg when De Brouillan carried out the evacuation under terms of the treaty of Utrecht.

In an old cemetery at Placentia were found several tombstones with Basque inscriptions. These relics of a race from the northern slopes of the Pyrenees are unique on the continent of America They are the only reminders of Basque visits to the shores of Newfoundland, and it is a pity that interest in these historic stones came all too late. Undoubtedly there were others of greater antiquity, but they are lost to posterity. After Utrecht, when settlers of English and Irish blood took up abode at Placentia, many old gravestones were removed from the ancient cemetery to serve the lowly purpose of doorsteps. Within recent years the few remaining have been placed in the little Anglican church for preservation. A reading and interpretation of the epitaphs was made by Rt. Rev. Monseigneur LeGasse, Prefect Apostolic of St. Pierre and Miquelon. Monseigneur LeGasse was a Basque by birth and not only spoke the language of his native land, but was a scholar in the grammar and literature of this very unique and interesting tongue. On paying a visit to St. John's in the year 1900, he remained a day or two at Placentia and made a careful and interesting study of the historic stones. We now give the translations as recorded by Archbishop Howley.

They are altogether five stones or fragments bearing inscriptions. Of these, two are parts of one tablet and are in French, and three are in Basque. Of the latter, one bears the date 1676 and is the oldest yet discoverd. The letters stand out in relief; they are about three inches in length and are fairly well cut. The lines of the inscription are separated by bands or fillets, also in relief. This stone is engraved on both sides, a rather unusual thing. The explanation of the epitaph is as follows: DA HAMEN, this is the ordinary phrase so common on tombstones. 'Hic Jacet' Here lies.' Literally in the Basque it reads 'Is here.' The line contains the word HILAI. The word 'nila' means dead. The letter I, according to Mgr. LeGasse, belongs to another word, the body of which is effaced, leaving only the I and the final O. It probabiy refers to the day of the week. The third and last line on this side of the stone reads MAII. The correct reading is May 1st This is the only French word on the tombstone. The Basque word for May is Mayatcea. On the back of the stone we read as follows: GANNIS. This is pronounced Gannish, and is the correct form of the name John in the Basque tongue. There are three other forms, Joanes, Joannis, and Jouannes, all of which are to be found in the inscriptions. The next word DE SALE gives the family name of the deceased. It is still a common name in the Basque Provinces. The renowned St. Francis de Sales, Bishop of Geneva, was a member of this family. The third line is damaged and is difficult to decipher. As well as can be made out it reads CESANA, but such a word is not known in the language. It may be a proper name. The fourth and fifth lines are USANNO NENECO. These words should be divided as follows:—USANN ONENECO. Usan is the Basque equivalent for odour or perfume. Onenecо means the best, and is a provincial variation of ONENENA. This was probably the name of the house, manor or township of the family. The sixth and last line contains the word SEMEA which means 'THE SON.' There is no definite article in the Basque language, The whole inscription then reads as follows:—

> Here lies dead (or having died)
> On the first of May, 1676
> John de Sale Cesana
> The son of the House
> Of Sweetest Odour.

The second stone is only a small fragment containing the name IONES SARA. On the back is seen a portion of the Christian monogram I. H. S. (Jesus Hominum Salvator) with the cross and letters cut in relief in the ornamental form known in Heraldy as Moline. There are two well defined Maltese crosses on the corners The third stone is considerably dilapidated, but there is sufficient left to show the name JOANNIS DEHIRIART. The surname is still commom in the Basque country. The letters on this stone are sprawling and rather crude, and are not separated by bands.

A large stone slab, which was formerly thought to be two separate monuments, was engraved with the Basque name of JOUANES SUIGARAICHIPI. The rest of the epitaph is in French. This stone was broken in twain; it was not an upright monument, but what is known as an altar or table tomb. A vacant space in the central part was probably filled by a bust, a cross or a ship. The monument was placed over the grave of a famous Basque sailor who had taken service in the French navy. He captured a fleet of Dutch whalers in the Arctic, preyed on English merchant vessels, and scoured the seas under a roving commission from France. Once he was in the act of sacking a Spanish seaport, when an abbe with an uplifted crucifix met him as he came on shore; the brave Basque ordered his men back to their ship. He commanded the frigate 'Enviexx,' a unit of the French squadron stationed at Placentia. He died as result of wounds received in action against the English fleet off the south coast of Newfoundland. The prince referred to in the epitaph was probably Philip, Duke of Chartres and Orleans, brother of Louis XIV, and Commander in Chief of the French army and navy. This explains the phrase "in following his career." A reading of the inscription is best given as "Here lies Jouannes de Suigaraichipi, called Croisic, Captain of the frigate L'Enviexx. For the honour of my Prince I went in following his career to attack the enemy even in his own (seas)."

The Atom Rampant

In childhood's days we read with zest
  Of giants with whom brave knights did wrest,
But lo, we've lived to hear from Science
  That all the world is dense with giants—
The air we breathe, the food we eat,
  The fuel we burn, all are replete
With energetic tiny elves
  That harmless were, left to themselves,
But when by Science set to work
  Are mighty powers gone berserk.

A challenge long to man's proud mind
  The atom sojourned with its kind
Till most intensive research proved
  How its inertia could be moved.
Then did the world in horror gaze
  At Hiroshima's frightful blaze
Whilst Nagasaki next did show
  That atoms deal titanic blow!

Pandora's fable now seems true
  The more the knowledge, more the rue—
For this new deus ex machina
  Can stage still worse than hiroshima.
So Earth grown grim with many cares
  Has a new fear, that unawares
Its Science-bound civilization
  Be blasted to dire desolation.

Nor is this least exaggeration
  For plainly does each mighty nation
By radio and candid press
  Betray that mounting fears distress.
Of this colossus it has made
  Mankind, indeed, may be afraid
If it should put sole trust in self,
  In armaments, and power of pelf,
And race for a more direful bomb
  Which can but hasten chaos come.

Through such bleak clouds one ray yet shines,
  More potent far than bombs or "mines,"
For it can drive away man's fears
  And lead him to glad peaceful years—
That ray is Faith which points above
  To where there reigns a God of Love
Who can dissolve the world's despair
  If only asked in humble prayer.

—*BERTILLE TOBIN.*

Compared.

By VIOLA GARDNER

I cannot be a star
Can only toss my candle light
Yet shall not spend eternity
Under a basket.
Whereever we are
Manna from the darkest night
Can solve "To be or not to be."
Lord may I add my little bit
For wanderers: My candle lit.

Carlyle's First Love.

Margaret Gordon Lady Bannerman, wife of Sir Alexander Bannerman, Governor of Newfoundland from 1857 to 1864. --- Was Margaret Gordon the Original of "Blumine" in Sartor Resartus ?

(SELECTED)

I WONDER if any of your readers have had an opportunity of perusing that most interesting volume—"Carlyle's First Love, Margaret Gordon, Lady Bannerman an account of her life, ancestry and homes, her family and friends," by Raymond Clare Archibald; interesting especially to Newfoundlanders, and particularly to the older generation who remember Margaret Gordon when she presided at Government House, St. John's, as the wife of our Governor; but interesting to that wider circle of your readers, by reason of her association with Thomas Carlyle the sage of Chelsea.

No one can read these pages without being struck with the amazing industry of the author, a Professor at Brown University, Providence, Rhode Island. The work was published in 1909, and beyond Froude's statement, I am not aware of any serious attempt having been made to establish the fact that Margaret Gordon was Carlyle's first love, the "Heaven's messenger" of his "Reminiscences" and the original of the tender "snow and rose-bloom maiden Blumine." To the student of Carlyle, indeed to the general reader who is interested in everything that concerns that great man of letters, perhaps the best type since the days of Dr. Johnson, the study of this book cannot fail to be of interest. To Newfoundlanders, whose Governor's wife Margaret Gordon was, a woman who played so important a part in the political and social life of Newfoundland for a number of years, the study will be additionally interesting.

These few lines are not intended as a review of this work, they merely aim at drawing attention to its existence, so that our book clubs and our societies who have libraries, as well as our stationers, may add this volume to their shelves and enable their readers to while away a pleasant hour in looking through its attractive pages.

Margaret Gordon's father was named Alexander. He was a Medical Officer in the Army, served during the American War, was an "hospital mate." After George III conceded Independence to the United States, and hostilities ceased, many of the British Regiments taking part in the war arrived in Halifax, Nova Scotia, and Gordon came thither. He afterwards went as "hospital mate" to Prince Edward's Island where he served in the Black Watch Regiment, and in March 1791 he was married to Margaret Patterson, daughter of Prince Edward's Island first Governor.

His youngest daughter, Margaret, was born August 24th, 1798 and the register of her baptism is found in St. Paul's Church, Charlottetown. In 1800, Dr. Gordon moved to Halifax with his family. In the following year he appears from the records to have been court martialed and was "adjudged to be suspended from rank and pay for six months." He left Halifax for England in 1803 and died on the voyage home, leaving a widow and children in Halifax in distressed circumstances. His daughter Margaret accompanied him on the voyage and was with him at the time of his death.

To Elizabeth Usher, a widow and childless sister of Dr. Gordon living in Kircaldy, Scotland, he confided his daughter Margaret. She herself was not in affluent circumstances being the widow of a deceased clergyman of the Presbyterian Church of Scotland, and had only a pension of a little over seventeen pounds a year. From the time of her adoption in 1803, the child being then four years of age, until she was twenty-two, Margaret Gordon lived with Elizabeth Usher at Kircaldy, and here was that she first met Carlyle. He had moved from the Academy at Annan to the Mastership of the school in Kircaldy. It was not until the Autumn of 1818, two years after he had taken up his residence in Kircaldy, that Carlyle was introduced to Margaret Gordon, and late in November of this year he left Kircaldy for Edinburgh.

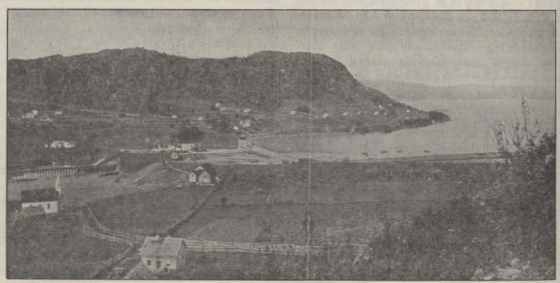
It is quite clear that after leaving Kircaldy he visited the home of Margaret Gordon, but whether frequently or not is not known. However, a record of one visit is preserved in the following letter, dated Palace Craig, June 4th, 1820:—

Dear Sir,—Having understood from our friend Mr. Irving that you had returned to Dumfrieshire, I take the opportunity this information affords me, of thanking you for the very friendly visit you paid us some time ago at Kircaldy. Perhaps you may be inclined to think, when I had last the pleasure of seeing you, I might have expressed my sense of

the favour, without now writing a formal epistle on the subject. This, had our short interview permitted, I would have gladly done. *You* know the cause that prevented me. If your call had been merely one of ceremony such as I am accustomed to receive from the ordinary *herd* of men, I should neither have seen nor declared any obligation. Originating, as it did, from a true greatness of soul, the result of feelings little akin to those that occupy common minds, I should be wanting in duty to myself as well as [to you], did I not show my gratitude that the kindness was bestowed on one who is at least sensible of its extent. To *possess* your *friendship*, I have often said, was a constant source of delight to me; to *lose* it, you may believe was proportionately painful. Your coming to see me in Fife, appeared not only a proof of the noble triumph you had attained over your weakness (forgive the expression), but seemed to be an intimation that I was still worthy of that esteem with which you formerly honoured me. If ever I may have an opportunity of hearing from yourself that in this my last conjecture I am not mistaken, time alone can determine. In a few weeks I bid adieu, for a season, to Caledonia's rugged shores, where I leave, still blest to gaze on her ever-varying charms, a few and but a few friends whose partial regard has soothed many a sorrowing moment of my past existence. When I may again behold the scene which so many circumstances endear to my recollection, is very uncertain. I mentioned to you I intended to remain a twelvemonth in London; my mother will not consent to my being such a stranger in my family, as so long a separation endangers. Yet why entertain you with so much egotism? If it offends you, blame my vanity, for I will confess *that* itself urges me on; it is only the assurance that such a relation of my proposed wanderings will not be troublesome to a *friend*, a name by which I hope I shall always call *you*.

I was very sorry to hear your health had been impaired by the severity or your Winter's study. Your "native breezes," I trust have already produced the desired effect of removing the consequences of your stay in Edinburgh. You must not wear out your constitution by such continual application. Still, permit me to intreat you not to desert the path Nature has so evidently marked you to walk in. It is true it is full of rugged obstacles, interspersed with little to charm the sense; yet these present a struggle which is fitted only for minds such as *yours* to overcome. The difficulties of the ascent are great, but how glorious the summit! Keep your eyes fixed on the end of your journey, and you will forget the weariness of the way. You seen, I have taken the liberties of a friend, I had almost said of a *Sister*, who is probably addressing you for the last time, and who would regret to learn hereafter that Nature, in spite of her usual bounty, had been cruelly opposed.

May fortune prove propitious to you, in every part of your voyage through life; or, if this is indeed too much happiness for anyone mortal in this



CORNER BROOK, NEWFOUNDLAND, AS IN 1920.
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changing scene, may the storms of adversity ever find you prepared to resist their overwhelming violence, and ever be followed by that peaceful calm the virtuous alone are capable of enjoying. Whatever be the situation alotted you, be assured I shall ever remain your sincere friend.

M. GORDON.

There is also the fragment of another letter dated June 28th, from Palace Craig, which runs as follows:

What a risk you did run in sending your letter. I was from home when it arrived and was very much astonished to find it waiting me. I was much pleased to hear your health was improving. "*Remove those troubles of the soul*" and you must be well. Why indulge those miserable racking thoughts? . . . You ask me to write you often this, I must repeat, would not be doing justice to you—think me not vain—I have adopted the title of Sister, and you must permit me to ursurp the privileges of one. You promised never to indulge those "vain imaginations" which have made us both so unhappy. Yet tell me, do they not yet require steady restraint? and would not I, by acceding to your request, encourage that "weakness" it has been my object to remove? Oolige me not to refuse by asking me to do what is not in my power. Willingly would I advance your happiness, anxious will I be to hear of that happiness, but (think me not severe) from another source my information must come.

" . . . . I have only a few minutes to devote to this, by the time you receive it, I shall have commenced my wanderings. You are too generous to *wish* to wish me to act against my sense of duty. . . . If you have no cause to speak gently of this friend [her aunt Mrs. Usher] remember 'twas a regard for what was considered the interest of her charge that tempted her to look unkindly on you. She really esteems you. For my sake return the kindness. I am to be under a Mother's care, it is true, for a time; but to the guardianship of this relation I again return. And while in London I shall equally be under the eye of both, as she determines to accompany us."

"And now, my dear friend, a long, long adieu. One advice, and as a parting one consider, value it: *cultivate the milder dispositions of your heart, subdue the more extravagant visions of the brain.* In time your abilities must be known among your acquaintances they are already beheld with wonder and delight; by those whose opinion will be valuable, they hereafter will be appreciated. *Genius* will render you *great.* May *virtue* render you *beloved!* Remove the awful distance between you and ordinary men by kind and gentle manners; deal mildly with their inferiority, and be convinced they will respect you as much and like you more. Why conceal the real goodness that flows in your heart? I have ventured this counsel from an anxiety for your future welfare; and I would enforce it with all the earnestness of the most sincere friendship. "Let your light shine before men" and think them not unworthy of this trouble. The exercise will prove its own reward. It must be a pleasing thing to live in the affections of others. Again, Adieu. Pardon the freedom I have used, and when you think of me, be it as a kind Sister, to whom your happiness will always yield delight, and your griefs sorrow.

Yours with esteem and regard,

M. GORDON.

P.S.—I give you not my address because I dare not promise to see you.

There is no record of any other correspondence nor is it likely they ever met again.

In 1824 Margaret Gordon married Alexander Bannerman, or "Sandy" Bannerman, as he was better known. He was then 35 years of age.

Alexander Bannerman was born on October 7th, 1788, in Aberdeen, and was there educated at the Grammar School, and afterwards at Marischal College. There he was a class fellow of George Gordon, afterwards Lord Byron.

In the reformed Parliament under Lord John Russell's Bill, Alexander Bannerman was elected without opposition for Aberdeen, and continued to represent that important constituency until 1847. In 1833, he was offered the Governorship of Antigua, Jamaica and Barbadoes, but owing to his wife's health had to decline these. Near the end of 1850 however he accepted the Governorship of Prince Edward Island, and on February 3rd, 1851, he was knighted by Queen Victoria at Buckingham Palace and appointed Governor of Prince Edward Island. On May 18th, 1854, Sir Alexander Bannerman accepted an appointment as Governor of the Bahamas and three years later, on June 8th, 1857, was sworn in at Government House, St. John's, as Governor of Newfoundland. During the period of his Governorship many important events occurred, the particulars of which are referred to in detail in the histories of Newfoundland, particularly by Pedley, Dr. Harvey and Judge Prowse, and at considerable length and interest in the works under notice. It was during Sir Alexander Bannerman's Governorship that his late Majesty King Edward VII visited us in 1860, as Prince of Wales. At Government House there is still a large Bible on the flyleaf of which is to be seen in Lady Bannerman's handwriting the following inscription:—

"This Bible was placed here for the Prince of Wales. It is hoped it may be allowed to remain."

In a recent Memoir the following references are made to the Prince's visit :—

"There were the usual ceremonies, a procession through crowded streets, a presentation of addresses, a review of the volunteers, a levee and a luncheon at the residence of the Governor, Sir Alexander Bannerman. He was an aged, able-bodied Scotchman, and Lady Bannerman, a splendid Scotch dame of measured forms of speech and person. Ackland would never have guessed that the hostess was Margaret Gordon, the first love of Thomas Carlyle. The Governor himself was a homely man in many ways. Plain black with white cravat was in the order for the dinner costume, and Sir A. Bannerman being without the latter article borrowed it from one of the Prince's footmen and with much simplicity related the fact at dinner to the Prince.

The story of the dismissal of the Kent Administration by Sir Alexander Bannerman, the causes of their dismissal, the riots that ensued upon the election and many other interesting facts in connection with Sir Alexander Bannerman's Governship are told in a very interesting manner, and in particular some good anecdotes in relation to the Governor himself. One tells of how—

"Sir Alexander might be daily seen walking along, with a tall hat drawn over his brows, on his way to the grocery shop of an Aberdonian, George Emsley; and each day 'Geordie' would place the usual before His Excellency, who tilting his hat on the back of his head, took his dram with the keenest pleasure, no matter who were in the shop."

In 1864, on September 8th, Sir Alexander and Lady Bannerman left St. John's by the *Merlin* for Halifax, and on the evening of December 30th, 1864, Sir Alexander died in London at 1 Cumberland Street, Eccleston Square. The burial took place at Kensal Green, and on his monument may be seen the following inscription :—

"In Affectionate Memory of
SIR ALEXANDER BANNERMAN,
Late Governor of Newfoundland and
Many Years Member of Parliament,
For the City of Aberdeen,
Who died 30th December, 1864, aged 76"

After the death of her husband Lady Bannerman moved to the town of Lee where she resided for many years. She afterwards lived in Greenwich where, on Christmas Eve, 1878, she died and was buried in the old Charlton Cemetery. Two years later Carlyle died and the world learned for the first time, from the publication of his "Reminiscenses" some years later by Froude, that Margaret Gordon, wife of Sir Alexander Bannerman, Governor of Newfoundland, was Carlyle's first love, the "Blumine" of his "Sartor Resartus." Was this so? This is really the question that the author of the book under notice discusses and proposes to answer It is the romance, the spirit woven web that the lovers of the mysterious must solve for themselves. A romance has been woven around the lives of Margaret Gordon and Carlyle as much as by what they have failed to say as by what they themselves have said—a romance as impenetrable as the "Diamond Necklace" mystery, to the solving of which Carlyle in one of his most brilliant essays did so much. It seems a sort of mockery of Fate that one who, of all men, loved so earnestly and conscientiously to explore every historical mystery, should have himself, perhaps unconsciously, left us the legacy of his own, a legacy to aid in the solving of which he has bequeathed us but little. Our author I think, has made out a very strong case that Margaret Gordon was the "Blumine" of Sartar Resartus. Proofs are adduced from the study of the latter work, which, after all is only a thinly disguised autobiography of Carlyle himself. Carlyle never admitted it. Froude has affirmed it, but this is mere conjecture and is not founded on anything Carlyle said merely a deduction of his own. There are only two other claimants for the honour, "Kitty Kirkpatrick" and "Jane Welch," afterwards Carlyle's wife. As to the first, there never was any such relation as to call forth the rhapsody of passion which "Sarto Resartus" breathes; and as to the latter, the marriage of Jane Welch and Carlyle was merely a business transaction and Carlyle could hardly have had Jane Welch in his mind when he created 'Blumine.' Then, again, the apparent purpose in the concealment that Margaret Gordon was the original of "Blumine" is in itself evidence, for it is not denied that Carlyle never once mentioned his early love for Margaret Gordon, and Margaret Gordon's most intimate friends never once heard her mention Carlyle's name. And what a difference it might have had made had the Fates been propitious and Carlyle married Margaret Gordon instead of Jane Welch. It is quite clear that the former largely influenced the whole career of her husband, Sir Alexander Bannerman. Not alone did she act as a spur to his ambition and work, but very largely influenced his judgment in many of his public acts, and in the local events in this country which led to the fatal disagreement with his Ministry, it was alleged and with good grounds that she was a great part.

One word more on this interesting book, and that is the wonderful insight into the character of Carlyle shown by Margaret Gordon in the letters which we have embraced in this notice. It gives us a glimpse of the powers of mind possessed by Lady Bannerman, who was only a girl at the time she penned these letters, and we can judge by them of the strength of mind and character which afterwards found fruition in the wife of a Newfoundland Governor forty years after If youth shows the man as morning shows the day, then it would be difficult to find one in whom the child was father to the man more so than in Thomas Carlyle.

SWANS AT BOWRING PARK.

The Late Archbishop Howley's "Newfoundland Dame Lore"

Republished from "The Newfoundland Quarterly," Commencing October, 1901.

ARTICLE XII.

COMING Southward from C. Freels, we encounter two important names, which, no doubt have a history, but I have no information concerning them. These are Green's Pond and Pool's Island and Harbour. The former name is of great antiquity. We find it first appearing (as far as my knowledge goes) on the map of Hermann Moll (1735). It was a place of importance, having a court of justice as far back as 1784. Pool's Island and Harbour may very probably have received its name from some of the West Country planters or merchants from Poole, the well-known seaport of Dorsetshire, from which place came many of our old time merchants, such as the Spurriers, Slades and others.

CAPE BONAVISTA.

Coming Southward from Green's Pond, we find, in Bonavista Bay, a harbour and island named Trinity, but as this is but a little known place, I will pass it by at present so as not to cause confusion with the well-known capital of the Grand Bay of Trinity. The Island of Cottel's, now called St. Brendan's, has already been alluded to and fully discussed in Article No. II. of this series. At the bottom of Bonavista Bay, there are two long indrafts or "Sounds." The more southerly one is named

"Clode Sound,"

the meaning of which name I do not know up to the present time. The more northerly is called "Freshwater Bay," a trite name. But there flows into this Sound, the

Gambo River,

out of Gambo Pond. In Article VIII., while tracing the origin of the name "Notre Dame Bay," I stated my belief that it is a corruption of the old name "Baia de las Gamas"—the Bay of the Does, or female deer, a name which appears on our oldest maps. I think it quite probable that this name of Gambo is but a corrupt form of this name

Coming toward the southern shore of Bonavista Bay, we meet with some names of historic significance. I am indebted to Mr. M. A. Devine, Editor

of the Trade Review, for much valuable information concerning King's Cove and its neighbourhood.

Plate Cove

is most probably named from the formation of the land around the harbour. It slopes up gradually all round, something after the shape of a dish, or soup-plate. It is this same idea which suggested to the French the name of Tasse de L Argent. (cup or bowl, or dish, of silver) in Placentia Bay. The same idea suggested the name of the Punch Bowl or the "Devil's Punch Bowl," a name common in Ireland and elsewhere. It may be also remarked that the French name for flat or level is platte. Thus the "Flat Islands" in Placentia Bay are marked on French maps as "Les Isles Plattes.'

To the North East of Plate Cove lies

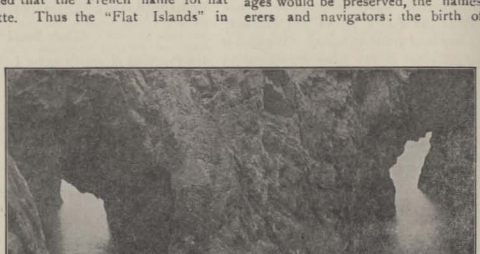
Open Hall.

This place was formerly called Open Hole, but it has been changed to its present name, partly for euphony, and partly to commemorate the lavish hospitality of the Shears's and the Long's of sixty years ago, who were the fishermen-princes of the place. The descendants of those worthy old planters who occupy the place to-day have lost none of the geniality and hospitality of their ancestors.

Rounding "Western Head" we come to the well-known harbour of

Keels.

We find this name on very old maps. On some (e.g. Michael Lok, 1582) it is given in Latin as Carenas, afterwards corrupted into C. (Cape) Arenas' On Cook's map, 1775, it seems to occupy the place of King's Cove, which latter name is not given. Keels is supposed to be called from the pieces of timber found there in the early days, which are supposed to have been parts of the keels of Norwegian barks lost in the neighbourhood long before the days of Columbus or Cabot. Bishop Mullock in his "Lectures on Newfoundland" (p 6) says: "* * * It is very improbable that so many accounts of voyages would be preserved, the names of the discoverers and navigators: the birth of some of the children recorded: the wreck of one of their ships on Keelerness, Kell, Cape, or Ship Cove, and the locality marked out, now Keels in Bonavista Bay . . . if it were all the work of imagination." Since this was written (1860) the authenticity of the Norse voyages has been placed beyond doubt by the discovery of the Sagas, and briefs from the Vatican Library. The identification, however, of Keels in Bonavista Bay has not been so clearly proved. The origin of the name Kialarness (keel nose, or promontory) is thus given in the Saga of Eric Ruad (the red). "The next summer, (being A.D. 1004) "Thorvald with a portion of his company, in the "great ship, coasted along the eastern shore, and "passed round the land to the northward. They



"THE DUNGEON," BONAVISTA

" were then driven by a storm against a neck of " land, and the ship was stranded; the keel was " damaged. Remaining here for some time they " repaired their ship. Then Thorvald said to his " companions: Now let us fix up the keel on this " neck of land, and let us call the place Kialarness."

About four and a half miles south of Keels and half mile north of King's Cove there is a small cove or gulch named

"Oak Stick Gulch."

It is so named from a large oak balk, firmly fixed in a fissure of the cliff just above high water-mark. The stick has been there for over 150 years. It is said by the old folk to be part of the cargo of a vessel lost there in what is known as "Pymer's Gale," the date of which is not certain. The stick is quite sound to-day. Mr. Devine had a paper cutter made from the wood of it. The balk is so firmly embedded in the cliff that it is impossible to remove it. We now come to King's Cove.

King's Gove.

The inhabitants of this town are strong advocates of its great antiquity and historic importance. They firmly believe that it was the first landing place of Cabot, who called it "King's Cove or Royal Port" in honour of his generous (?) patron, the Tudor Monach, Henry VII., who rewarded him by the donation of "10/. to hym that found the new isle." It is the only safe harbour between Bonavista Cape and Plate Cove, and "if Cabot steered into Bonavista Bay at all, and kept the shore in view to port," he must have fetched up at King's Cove. At all events King's Cove is known to be one of the earliest settled parts of the Island. James McBraier, Esq., founder of the Benevolent Irish Society, did business there in 1800.

March, 1905. † M. F. H.

ARTICLE XIII.

I have received some very interesting notes from the Venerable Canon Smith, of Portugal Cove, in relation to the names of places in the neighbourhood of King's Cove. About two miles south of King's Cove there is a small cove named

Rolling Cove.

This is a most interesting name. It is quite poetic and descriptive. In stormy weather the huge waves

roll in on the beach from the wide Atlantic, breaking in immense "rollers," as the fishermen call them, with a deep rumbling sound. The name is onomatopoeic or sound-suggesting like Homer's Polupholoisboio Thalasses (I presume you have no Greek type). This phrase has been so beautifully rendered by Longfellow as "The deep-mouthed neighbouring ocean," that we forgive him the plagiarism.

"Fifty years ago, writes Canon Smith, "the women of King's Cove were accustomed to get sand from this cove to strew upon their kitchen floors. In winter they used saw-dust, which was gathered from a place nearby named

Stock Cove.

This is also an interesting name. It is so called from the sawing of logs, called among the people by the old English name of "stocks." These stocks were sawn in the old "saw-pits," an institution and an industry now fast going out of use, owing to the fact that all good saw stocks are now cut out for many miles from the shore, and secondly from the establishment of so many large saw mills all over the country. As late as forty years ago fishermen spoke of their winter work as having cut so many "stocks." The Revd. Canon suggests, and I agree with him, that the word may be the origin of the name of

Piper Stock Hill,

near Torbay. "The place where the piper lodged the result of his winter's work, . . . or may be a convival piper when returning from Town, mounted on a pile of stocks, played for the delectation of his companions." It may be remembered that when I published, some few years ago, some extracts from the Registrars of the Church of England, of this city, one of the entries was as follows:

"1785.—Buried, Quack, the piper, June 26," so that the idea is not so far-fetched as might at first appear.

Not far from King's Cove is a small Cove called

Saint Croix,

or Sand Cross. Canon Smith says of it: "* * * Perhaps the sign of our Redemption stood there long ago to mark the spot where either a traveller had died, or probably some drowned mariners had been buried." It may be remarked that the name

of St. Croix, as a family name, exists to the present day at St. Mary's.

"On the south side of Keels (I am still quoting from Canon Smith) is Keel's Harbour, where alone craft can take in or discharge cargo. . . . This place has a narrow entrance, and is surrounded by high cliffs, that have something like a castellated appearance, hence its name,

Castle Cove.

There is no other name of any historical or antiquarian importance until we come to Cape Bonavista, and as I consider that name too important to be treated at the end of an article, I reserve it for next number.

December, 1903. † M. F. H

ARTICLE XIV.

Bonavista.

I NOW approach the name of Bonavista, around which a controversy almost world-wide in its extent has been waged for centuries past. I must promise, however, that in this present essay I am considering the name not from a historic standpoint, but from a purely nomenclature point of view. Hence I will avoid any trespass on the disputed domain of the

Cabot Landfall Question.

I intend to consider solely the meaning of the name and trace as far as possible its origin and history without prejudice to the question, whether this particular Cape or point of land was really the first land seen, or touched at by Cabot or not.

Now, as regards the naming of the Cape, whether it was or was not the first land seen by Cabot, it is certain that the Cabots

Did Not Give the Name of Bonavista.

The Cape which bears the name, and has borne it ever since the beginning of the XVI. Century on all maps known to exist which have been made subsequent to the year A.D. 1500, is a very prominent headland forming the southern entrance to the great bay which takes the same name, situated in Latitude N. 48° 41' 56". It is a "bold cliffy point" (Sailing Directions). The coast scenery around is grand and magnificent. Bishop Mullock, in his Lecture (I. 12) gives the following description of it: "We may imagine the anxiety of Cabot looking out for land on the western horizon when from the lofty mast a sailor cries out 'Land!' The Italian, often deceived by fog-banks, sees at length the Cape well defined, the surges breaking on the Spillars, the dark green of the forest, gives expression to his feelings, in his own musical tongue, and cries out 'Buona Vista!'

I give this quotation merely to show what was the tradition in Newfoundland, and also on account of its breezy and sunshiney eloquence. I regret, however, to be obliged to dissipate its historical halo by my hard and critical facts. We have no proof whatever that Cabot gave this name, whilst we have abundant proof that he did not.

We have accounts of Cabot's first voyage (1497) from several contemporary writers, such as Don Raimondo Soncini, Ambassador at London of the

Duke of Milan. A letter of his exists of date 18th December 1497, a few months after Cabot's return. We have also a letter from Lorenzo Pasqualigo (or Pasquaglio) a Venetian merchant in London (23rd August, 1497) not quite three weeks after Cabot's return (Aug. 6). We have a third letter written by Pedro de Ayala, Prothonotary and Assistant to the Ambassador of Spain in England dated 25th July, 1498. This was while Cabot was absent on his second voyage. There are the only letters extant, or at least yet discovered, which treat of Cabot's first voyage only. In these letters there is

No Mention of the Name Bonavista.

The only names mentioned are "New World," "New Land," "Baccalaos," "Cape St. Mark," St. John's," "Terra Firma" (Greenland). Nor is there any mention of the name Bonavista in the writings of the contemporary Historians, who wrote between the date of Cabot's voyages (1497-8) and the year 1500, such as Peter Martyr de Anghiera, Ramusio, Galvano, Oviedo and others.

Again, with regard to maps. The only map we have extant of this period (from 1497 to 1500) is that of

Juan De La Cosa.

De La Cosa was pilot with Columbus on his voyages. In the year 1500, he made his famous map, in which he drew that portion of the coast discovered by the Cabots. We know that John Cabot made both a map and a solid globe, showing his course and his landfall. Unfortunately both are lost. It is most probable that they were sent to Spain by the Spanish Ambassador De Puebla, or his assistant De Ayala, and they may some day yet be brought to light. If such be the case, the long disputed question of the landfall would be settled once for all, and also the question of the nomenclature.

In the meantime we have the map of La Cosa. As La Cosa himself was never in those northern latitudes, it is thought that he must have got his information from Cabot's map, or from Cabot himself. Now on that map there is shown a prominent Cape, but it is not called "Bonavista," but

Cabo De Los Ingleses.

"Cape of the English," and along the coast-line south-westward from this Cape there is the legend "Mar descubierto por Ingleses" (Sea discovered by the English). This of course alludes to the Cabot's who sailed from England. There is no such name as Bonavista on this map. In the year 1843, a map was discovered purporting to have been made by Sebastian Cabot in 1544; but it is now rejected by all intelligent critics as a clumsy forgery. It places the Cabot landfall in Cape Breton! At all events whatever may be thought of it, it does not give the name of "Bonavista," but

Prima Vista.

But, as I have said, this map is not authentic. Its genuineness has been completely demolished by Harrisse, one of the most expert writers on this question, in his recent work -"John and Sebastian

ENTRANCE TO SOUTH WEST ARM, TRINITY.

Cabot." Having thus far I think clearly proved that the Cabots did not

Give the Name of Bonavista.

I now come to consider the question, who did give it? Shortly after Cabot's voyages, viz. in the first quarter of the XVI. century we have a series of maps by various cartographers, which while retaining the original names of the Cabots, such as St. John's, Baccalao, St. Mark's, New Land, New Island, New World, &c., introduce also a new set of names of Portuguese origin such as Fortuno, Fogo, Freilio, Bonavista, Bonaventura, Cape Spera, San Francisco, Cape Raso., &c., every one of which still exists on our shores.

In order to explain the origin of these names it will be necessary to make a short degression into the Realms of History.

In the days of which we are treating the Portuguese were the most enterprising navigators and colonizers in the world, while England had not yet at all developed that wondrous talent for discovery and colonization which afterwards made her Mistress of the Seas. When Cabot reported his wondrous "find" of the New land in the west he was hardly taken seriously in England. No interest was taken in the discovery for nearly a hundred years after. Cabot was given a present by the King of ten pounds! to go and enjoy himself and have a "good time," (far buona zira, as Soncini says).

Not so, however, with the Portuguese. They eagerly drank in the story of Cabot's discovery, and organizing an expedition in the year 1500, two years after Cabot's return. Gaspar de Cortereal came out to Newfoundland, discovered the country anew and claimed it for the crown of Portugal. Cortereal was Governor of the island of Terceira in the Azores. It was from thence he sailed to discover Newfoundland. He had doubtless informed himself well concerning Cabot's voyages. He may probably have seen John Cabot's map and Globe. He sailed directly for the point of Cabot's landfall between 47½° and 48¾° N. Latitude, and having made the prominent Headland seen by Cabot, he gave it the name of

Bonavista.

This naming was not, as Bishop Mullock poetically imagines, an outburst of enthusiasm on the part of these Southern excitable mariners. It was simply an example of a custom of calling the places discovered by them in the New World by the names of the places they had left behind them in the old. The name Bona Vista was a favourite one with the Spaniards and Portuguese. It occurs frequently in the Atlantic groups of the Cape Verde, Canary, and Madeira Islands, under the forms of Boa Vista, Buena Vista, etc. This point on the Newfoundland shore is particularly mentioned by Ramnsio, the historian of Cortereal's voyage, as "Bona Vista the northern point of Baccalaos." It was the goal of all Western Navigators. Hence a few years later (1534) we find Jacques Cartier making this Cape as surely, and uneeringly, as the captains of our ocean liners make it to-day. Cartier speaks of the name of Bonavista as if thoroughly well known in his time. Again still nearer to Cabot's time—viz. (1527), Verazzano, an Italian, voyaging for France, came out and discovered "New France" (afterwards Nova Scotia). "He coasted north, we read, "until "he came to the land which in times past (i.e. 1497) was discovered by the Britons (viz., Cabots) and which is in latitude 50°. Bonavista is very near that latitude. All this of course, while depriving Cabot of the honour of having given the name and

disillusionizing us of of our childhood's dream of Cabot crying out in a burst of enthusiasm "O, Buona Vista," nevertheless tends to strengthen the theory of this point having been Cabot's Landfall.

Coming Southwards from Cape Bonavista we immediately arrive at

The Spillars.

This is an interesting name. It seems to me to be a corruption of the Italian word spilla, which means a pin. This, of course, conveys the same idea as the English name, "The Needles," a generic name applied constantly to any sharp pinnacle of rock rising out of the ocean. The well known "Needles" on the western point of the Isle of Wight, English Channel, is an example. The "English Pilot, 1755, describes the Spillars Point as "indifferent high, steep up, and bold." It is possible, though not probable, that this name is derived from the old English name "Spiller," which means a boulter or trawl, a word which has been corrupted by our local fishermen into

Bull-Tow.

As we come along the shore we encounter other names, which are common to almost every Bay in Newfoundland, and which have already been discussed in former articles of this series, such as Bird Island, C. L'Argent, Flower Rocks, Green I., Stone I., Gull I., &c., &c. We now enter The Great Bay of Trinity, the nomenclature of which will be considered a little later on. In the meantime the first harbour we meet is

Catalina.

This name appears on very early maps, such as Thornton's (1689), Lotter's (1720), Moll (1735). Sometimes it appears with mistaken spelling, as in Seller's map (1761) we have Castilion, in Thornton (1689), Castalion, &c. In the French maps it is given as the "Havre de Ste Catherine."

The first mention (as far as I know) of this harbour is by Jacques Cartier in 1534.

Cartier set out on his first voyage from St. Malo in Britanny on Monday, April 20th, 1534. He arrived at Cape Bonavista (Cap de Bonneviste) on May 10th, a very good voyage of 20 days. On account of the ice he was obliged to put into the harbour of

St. Katherine's

The Abbe Ferland, a Canadian Historian, says Cartier gave the name to the Harbour. That is not correct. He found it already so named, and speaks of it as if it were well known at the time. "We entered, a harbour named St. Katherine's." Catalina is the Spanish or Portuguese form of the name Catherine, as Bishop Mullock explains in his Lecture. "The soft Spanish word for Catherine—Catalina like Kathleen in Irish." For full account of of the origin of this name, I refer my readers to what I have written in Article V. of this series, when speaking of an island near Cape Norman, to which Cartier actually did give the name of St. Katherine's, a name, however, which is now lost. A little south of Catalina is

Ragged Harbour.

The name is expressive. "It is so called," says the British Pilot, "by reason of the abundance of ragged and scraggy rocks which lie before it and in the harbour. . . . There are many rocks above and under water." The name is found frequently repeated on our coasts, as in the "Ragged Islands" in Placentia Bay on the west side of Meracheen Isand. In French maps it is translated "Isles Coupees," that is cut-up islands, and in an Italian map in my possession (no date) this harbour is called "Port Stracciato." * That word, however, hardly expresses the idea, as it refers principally to clothes torn to rags. Coming toward the Harbour of Trinity we meet a very prominent and remarkable point called

"The Horse Chops."

The headland is thus described in the "Sailing Directions": "The 'Horse Chops,' an overhanging cliff, sloping from a saddle-shaped hill, 265 feet high having off it, close to the shore, a detached islet, 6 feet above high water." On the French maps this headland is called "Les Machoirs de Cheval." There are several other names before reaching Trinity, such as English Harbour, Salmon Cove, Robin Hood's Bay, Foxes' Island, Sherwick or Sherwinck Point, &c., but they are not of an historical interest. I will commence my next article with the harbour of Trinity.

* At a recent meeting of the Nomenclature Committee, this harbour, at the request of the people of the place, has been named Melrose.

March, 1906. † M. F. H.

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